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UNITED EVANGELICAL Action

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FEBRUARY 1, 1958

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

- The Current Crisis in American Education
- Juvenile Delinquency Its Cause and Cure

OFFICIAL NAE ORGAN

Readers Say—

In the Periphery

To the Editor:

Each new effort by the Communists to exploit a major complaint of man results in much of the personnel, programs, and publications of major Protestantism being *used* again fraudulently for Communist purposes.

Whether the corn bucket is rattled, and the corn scattered before the chickens by the owning farmer or by an interloping child, or an escapee from an institution, the birds eat rapidly and make a great clucking without looking up to see who is rattling the bucket.

Each time the Communist Party secretly develops a new plan or program to exploit a major complaint of man, the Communist corn of propaganda is skilfully scattered before an important segment of religionists and educators who gobble it up without seemingly raising their heads to see who is feeding them.

Agrarian Reform in China, and Peaceful Co-existence (with atheistic butchers) are only two of dozens of formulas gleefully gulped down by many religionists and educators while clacking the forms and cliches created, copied, or translated by the "fronters" who possess respectability. Not once has one of these formulas of poisoned corn of propaganda been regurgitated or denounced by a group of victims or self-styled dupes. Every time a new tinge, shade, or shape of Communist corn of propaganda is passed off, many religionists and educators gleefully renew their gulping and clacking process.

The greatest exploitation in 1957 of the inherent desire by church people in the United States to do good for their fellowman has been Communist subversion in the fields of race incitation and race tension. Those white and Negro people who honestly and sincerely want to aid the American negro could improve the race situation by looking up often enough to see who is placing the corn of propaganda before them. Every kernel should be examined.

The Protestants are large enough, well enough financed, and should be resourceful enough to "do good" without being *used* by an opposite and atheistic ideology.

There is an abundance of public records to show that the National Association for the Advancement of Colored People is being used, and through it many good white and Negro people are being influenced by Communist-fronters. 83 of the 162 names on a 1957 national headquarters' letterhead of the NAACP have been connected with Communist enterprises. Some of the worst records of Communist fronting in the United States are connected with individuals included among 70 of the 89 names which appear on a 1957 letterhead of the *Committee of 100*, the Legal Defense and Educational Fund of the NAACP.

Those white and Negro people who want to approach the Negro question objectively are urged to study the records. Anybody who wants to help the Negro gain self respect and the wholesome respect of his fellow citizens, and who wants to improve the lot of the Negro in the United States, will separate himself and his church or other institution from the periphery of the Communist conspiracy which uses the race controversy to divide and conquer the United States.

M. G. LOWMAN

Cincinnati, Ohio

FRONT PAGE.—January 29 to February 2 is generally observed throughout Protestantism as "Youth Week." Local churches will do well to set aside the entire period or at least one of the Sundays for recognition of their youth and special emphasis on their youth program. *—Harold M. Lambert Photo.*

Fulton Street Changes

To the Editor:

We thank you for the article in the December 1, 1957 issue of *Action* (page 7) concerning the Fulton Street Noon Prayer Meeting.

However, there has been a change in the schedule shown near the end of the article. Brother Jaffray Peterson has been in failing health lately, due in part to his advancing age and also to his vigorous life for Christ over the years. (He was Superintendent at the Bowery Mission for some years before taking over the Superintendency at Fulton Street). He was relieved of his duties about six weeks ago. His dear wife has not been in too good health of late and he will be spared the arduous trip into and out of the city from his home on Long Island. His zeal and devotion to prayer and His Lord will be much missed at Fulton Street.

At the present time we are having a gospel service with Bible study message from 12 Noon until 1 P.M. and Powerhouse Prayer session from 1 P.M. until 2 P.M. Other meetings are discontinued until we are able to determine what the future course of the meetings will be. I will keep you posted for further changes.

JAMES E. DAVIES

Ridgewood, N. J.

• AT PRESS TIME this further word comes from Mr. Davies: "On January 7, at Bellmore, Long Island, Brother Jaffray went home to be with the Lord. Memorial services were conducted by Warren Buckholtz and Andrew Hughes. Truly 'a prince in Israel has fallen.' It was a privilege to be associated with him in the Lord's work. One day he showed me his prayer list containing over 9,200 names of 'down and outers' that he had personally led to Christ over the years. He succeeded Dr. George H. Dowkontt as director of the Fulton Street Prayer Meeting in 1952 where his dynamic leadership was the source of inspiration to other thousands. He loved His Lord and had firm convictions. He was bold to stand up and be counted for Christ. I have never known a man who had so much zeal, aggressiveness and enthusiasm for Christ, yet coupled with such deep humility."

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JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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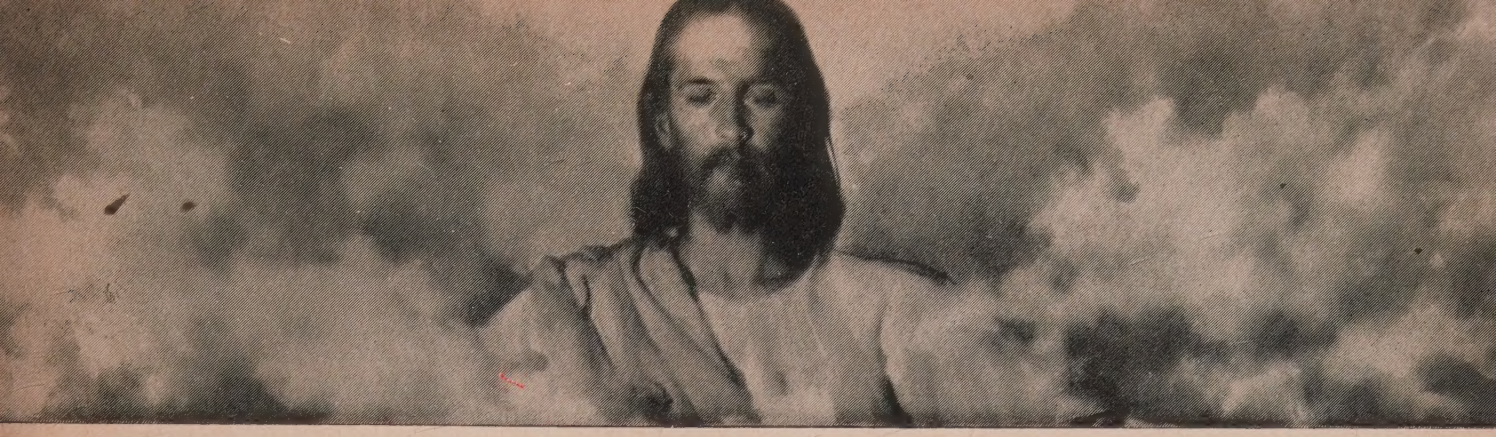

GLORIFYING CHRIST

The supremacy of Christ in faith, obedience, worship and service

By HAROLD JOHN OCKENGA
Pastor Park Street Church, Boston, Mass.

"That in all things he might have the pre-eminence" (Col. 1:18b).

THE CENTRAL figure in Paul's burst of adoration recorded in Colossians 1:14-20 is the Lord Jesus Christ. The centrality of Christ in the Christian religion is axiomatic. Paul had been recording a prayer which begins at verse three with gratulation of thanksgiving to God, continues in verse nine with intercession for the Colossians, develops in verse twelve with adoration to the Father, and then without a single break, shades over into a glorious meditation upon Christ, the Son of God and Redeemer of God's people, in verses fourteen to twenty.

This meditation consists of confessing Christ's pre-existence, personal equality with the Father, position as Redeemer and Lord, possession of an inheritance in the Church and place of worship. Our knowledge of God is through Jesus Christ, our approach to God is through Jesus Christ, our hope for eternal life is in Jesus Christ.

This pre-eminence of Christ is contrasted with a non-Christian view of Christ. Ghandi confessed that he believed in a succession of incarnations of God so that his religion had room for Krishna, for Buddha, for Jesus and for Mohammed. This is good Hinduism but it is not Christianity. For a Christian there can be no compromise concerning the person and work of Christ. The revelation given in this Pauline meditation concerning Christ is the biblical answer to all lower views of Christ by whomsoever they have been held, whether Arian, Socinian, Unitarian or Modernist.

Paul's concern with Christ in this passage should be taken in conjunction with John 1:1, 2, 14, 18; Philippians 2:5-9; Hebrews 1:1-3. This exhibits the fullest Pauline revelation pertaining to the Son of God. It is a great flash of illumination concerning the person of Christ. It would be necessary to expunge this from the New Testament in order to dethrone Christ from His exalted position as being pre-eminent in creation, in redemption and in worship.

Paul's great affirmation lay against a Gnostic heresy which had then invaded the Colossian church. Epaphras, Paul's fellow minister, had returned from a visit to the Colossians and had reported on the errors which were gaining foothold in this Christian community. The Gnostics had repudiated the unique and unparalleled deity of Jesus Christ as the Son of God. They believed that He was the first created of all beings, or the first emanation from God who mediated the creation, but that He was not God. These Gnostics had recourse to higher philospohy, or the gnosis, which accepted angels as mediating the creation of which angels Christ is one. This higher science affirmed that the ranges of angelic beings, principalities, dominions and powers were above men, that they inhabited the planets and that they should be worshipped.

We are indebted to heretics for bringing out the truth in opposition to error. It was the error of the Judaisers who demanded that the Gentiles not only believe on the Lord Jesus Christ but also keep the law of Moses that brought forth the clear New Testament enunciation and delineation of justification by faith at the Jerusalem Council and in the epistles of St. Paul. Thus, the Council of Nicea and the Nicean Creed resulted from errors concerning the Trinity. The Council of Chalcedon resulted from errors concerning the dual nature of Christ. In this way Christian doctrine has been defined and a body of truth expressed which has become the content of orthodoxy.

Let us follow Paul in the ways in which he makes Christ pre-eminent and thus glorifies Him in his thinking and worship.

I. With Reference to God

Paul said, "The image of the invisible God . . . in him should all the fullness dwell." Here is the declaration that God is invisible, incomprehensible and unapproachable. God is a Spirit, infinitely diffused throughout creation. He may be spoken of as an absolute will, absolute power, absolute intelligence, absolute goodness, absolute truth and absolute holiness. God may not be seen in heaven. Certainly God is not an old man with a beard which is a figure used to express His eternity as in the Ancient of Days. I doubt that God will ever be seen. God never has been seen by men and the Scripture definitely says that He cannot be seen: "Whom no man hath seen, nor can see" (I Tim. 6:16).

God, likewise, is incomprehensible, unknowable. By searching man cannot find out God. The philosophers may think of Him as power, as force, as energy, as mind and as will but when the Bible speaks of God it usually uses some anthropomorphic figure. In fact, God often appeared to men in theoph-

anies or spoke to them with an audible voice. God can only communicate with man in a medium understood by men. The pre-requisite of man's knowing God is some self-disclosure on the part of God. God must build the bridge from Him to us.

God also is unapproachable. Sinful man cannot exist in the presence of God's holiness. God "dwelleth in the light which no man can approach unto" (I Tim. 6:16; Rev. 21:27). It was because of this Peter cried in the presence of the Christ, "Depart from me, for I am a sinful man"; for this the three disciples on the mount of Transfiguration were overcome; for this John on Patmos fell as dead; for this Daniel also had no strength left in him. Man has a sense of shame, guilt and unworthiness in the presence of God. This is expressed by the universal practice of mankind coming to God with a sacrifice or a means of expiation. The final answer to this condemnation of guilt is the sacrifice of "the lamb of God who taketh away the sin of the world."

According to Paul, Christ is the image of the invisible God. The Scriptures prohibit any image of God being made as a help to worship. All worship is to be spiritual. Nevertheless, man persistently made idols to represent the invisible God. In the fullness of time God provided a proper image of Himself, a self-disclosure, a revelation in the begetting of the eternal Son, the Lord Jesus Christ (Jno. 1:1-2). Christ is the only begotten and the eternally begotten Son. He is the only picture of God we will ever get in this externalization of deity, of the invisible. The picture of God is the person of the Lord Jesus Christ. In due time the Son of God, or the Word, or the second Person of the Trinity, took human nature to Himself so as to complete the bridge between God and man. "The Word became flesh." He who was in the form of God "humbled himself and became a man." In Him we see all the characteristics of the virtues and attributes of the Father. "He that hath seen me hath seen the Father." There is truth in the description, "a Christ-like God." Jesus Christ is the incarnation of God. "It pleased the Father that in him should all the fullness dwell" (Col. 1:19). In Christ we see the fullness of the Godhead bodily (Col. 2:9; II Tim. 3:16). As all of God is in the Father, so all of God is in the Son—His nature, His attributes, His essence. The Son is not merely like the Father: He is the same with the Father. The fullness of the Godhead was encased in human flesh. Paul may not mention the virgin birth as the means of this incarnation, but his clear doctrine of the incarnation necessitates a virgin birth, by which the Son of God could have both human and a divine nature. Thus, the fullness of deity is mediated to us by Christ (Jno. 1:16; Eph. 1:23). Of grace and the divine graces Christ is the trustee and source so that the divine nature and its fruit in us may correspond to that in Him. Of His grace have we all received.

II. In Re: Creation

Next in order of meditation came Paul's consideration of Christ as the Creator. He spoke of Him as "the first-born of every creature." This means that Christ was formed anterior to all the creation. Sometimes the argument is advanced from this that Christ is a creature, was made by and is inferior to God. This is the argument of the Arians and of the Jehovah's Witnesses. The thought is that He was only the first in a series of creations or that He was the first emanation from deity. But analysis of the statement and of the Greek language used here reveals that *protos* means first in place and order as well as in time, namely giving primacy to Christ. As to time, it declares that Jesus was not a creation but was begotten as the seed of the Father before there was a creation, hence in eternity. Thus the Nicean Creed declares that He was eternally begotten, or begotten in eternity before there was a creation (Prov. 8:23ff). Christ is the head of all creation, has dominion and authority over all because He was begotten before the creation. This affirms the pre-existence of Jesus Christ. He is identified by Paul with Him whose goings forth have been from of old, from everlasting (Micah 5:2); Ps. 90:1, 2; Rev. 1:8; Col. 1:17). "He is before all things."

Christ as the Creator formed all things. This position of Creator is postulated of Jesus Christ. He could not be created if He is the Creator. This corresponds to John 1:1. It was by Christ that the creation came to be. Christ was possessed of omnipotence. He originated, brought into being from nothing, all things ranging from the infinitesimal contents of the atom to the vast astronomical universe (Heb. 11:2). Our solar system only suggests the immeasurable range of planets, suns, solar systems, galaxies in an ever expanding universe. The moon may be 240,000 miles away; the sun 91,000,000 miles away; the planet Pluto 4,000,000,000 miles away: but this is only the edge of the solar system in a vast universe taking billions of lightyears for light to cross. Yet the macrocosm and michocosm were planned, created and are sustained by Christ. All holds together in Him (Col. 1:17; Heb. 1:3).

All these things were formed by Christ for Himself: "All things were created . . . for Him." The world was made for the good pleasure of Christ because He is the "heir of all things." He is not only the author but He is the end of all things. The Scriptures also suggest that the world was made for those who are in Christ since they are "heirs together with him" (Rom. 8:16). Thus, the world's wonders only suggest the glories of a redeemed creation yet to be unveiled to the children of God.

Here we see a progression in the series of statements concerning Christ. He is called the image of the invisible God, the first before all creation, the Creator Himself, the head of the Church, and the fullness of the Godhead bodily.

III. In Re: The Church

Paul's meditation goes on to consider Christ as "the head of the body, the Church." The realm of spiritual things is under the Lordship of Christ as the realm of the physical creation is under His dominion as Creator. Paul compares the Church, or the members of the spiritual kingdom, to a body. This is common to New Testament Scripture and is a familiar figure which relates individual believers to Christ as the head and to each other as members of this body. Christ is the source of inspiration, guidance, control and direction of the Church. All gracious impulses are derived from Him. Christ is the federal head and the real head of the Church, representative and resource of every vital influence in the mediatorial kingdom. He can meet every need (Heb. 2:15; 4:14-18), can save to the uttermost (Heb. 9:24) and He can subdue any corruption.

As the resource of all spiritual life for the Church, Christ is "first." This Greek word, *arxe,* means prince, or author, or source. He is the first, or original state, or the efficient cause, or the principle of spiritual life which operates in believers. Just as the creation draws its continuance or sustaining life from Him (sometimes called perpetual creation) so the Church draws its spiritual life from Christ, the Head. He continues to be the fountain of the Church's graces, life and power.

Paul grounds this primacy on Christ's resurrection. He was the first to rise by His own power (Jno. 10:17; Rom. 1:4). This declared Him to be the Son of God with power. Death could not hold Him. Hence, His resur-

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THE CRISIS IN AMERICAN EDUCATION

A plea for a reappraisal of the moral and scientific aspects of our public school system

By RALPH E. FLANDERS
United States Senator from the State of Vermont

THE AMAZING achievements of the Russians in recent weeks have shaken the American people out of their complacency with their public educational system.

Defensive warfare is dependent ever more heavily, year by year, on science and engineering and on the mathematics which underlies these subjects. That is why the quality of the teaching of mathematics and science has become a matter of national concern.

Beginning about 50 years ago, there has been a revolution in the theory and practice of education in this country. These changes began with the new ideas which were introduced by Vermont's intellectual, the philosopher, John Dewey. He properly called attention to the individual and made clear the necessity for training him to take his place as a cooperating member of society—in his town, his industry, his State, and the Nation. This step was all to the good.

The next steps were not so good, for they tended to focus the whole effort of education on making the boy or girl a happy member of society. This step had little interest in teaching him to discern what was good and what was bad, what was right and what was wrong for individuals, for groups, for local governments, and for national policy. In fact, it specifically denied the existence of standards of good and bad, right and wrong in human affairs. Our personal and national judgments are to be based on the expediency of the moment.

Beside abandoning standards of conduct the new education lost its interest in the pupils' acquirement of knowledge. It was concerned, principally, with his success as a "member of society."

It was Dr. William Heard Kilpatrick, a pupil of John Dewey, who took his basic ideas, elaborated and exaggerated them beyond all reason, and made them the basis of modern education in Teachers' College, at Columbia University in New York. George Sylvester Coutts of Columbia and Theodore Burghart Brameld of New York collaborated. From these institutions these ideas have spread over the country. It has now come to the point that the standing promotion of teachers, even their very acceptance into the school systems, depends little on their knowledge of the subjects they teach or on their ability to interest and instruct their pupils in the subjects. It depends primarily on how much they have studied the new education and what degrees they have attained in it.

Modern "progressive education" in America is a sort of social experiment which seeks to bring about a new age of collectivism.

With no standards or morals or reasons accepted, our children today are invited to decide what they want and to experiment with life and see what happens. Does this explain the recent increase in juvenile delinquency? Does this explain the increase in venereal disease? Does this explain why this increase is to be found mostly in teenage boys and girls?

Under today's system of education in too large a measure the child ceases to be trained to the limit of his own powers and he progresses only as the group progresses. Serious results for the pupil and the country flow from this practice. The result is standards of scholarship which are low enough to give everybody a chance. It tends to concentrate the selection of studies on those which are easiest so that the group may be kept together and no harm come to the self-respect of those whose abilities lie in lines other than those of true scholarship.

Whether as parents or as citizens, we are interested in the training given our children. As parents we want them to be able to read, write, spell, and be competent in the mathematics generally assigned to grade schools and the high schools. Can you be sure that these subjects are properly taught in your own schools?

I recently spoke at a small college. One of the buildings on the campus had a sign on it that said "Reading Clinic." I was told that it had become necessary to teach this elementary and grammar school subject to students who had been graduated from high school before coming to college. What is happening to us? The president of one of Vermont's colleges tells me that the freshmen come to him uneducated. They don't know how to spell. Some of these freshmen come from Vermont and some from the outside. The complaint seems to be universal.

This fundamental matter of spelling is basic to a student's usefulness in whatever stage his formal education is finished. It is particularly important for those who are going on into science and engineering and form the needed body of those who are to keep us abreast and ahead of the rest of the world in national defense. An illiterate scientist is a pitiful object. There will not be any in Russia; why should there be any in the United States?

Mathematics is another subject that needs attention. Any student who is going into a professional life of his own or of service to his country in science or engineering must stand on a basic foundation of mathematics as a science.

Now let me make a suggestion as to what kind of education we should have to serve the interest and the future of our students of all kinds of abilities under seventeen years of age. While the ideas I am about to express were the result of original thinking, I decided to make a visit to my old

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The Christian home is the key to the problem.

The nature of the problem
What to do about it

JUVENILE DELINQUENCY CONSIDERED

By C. RUSSELL BOWERS
Minister Berea Christian Church, Lexington, Ky.

EVANGELICAL concern for juvenile delinquency is of long standing, but how many of us have given careful study to its cause and cure? With juvenile crime statistics mounting each year, it is time for serious thought and action.

There are many factors involved in the development of a delinquent. With a few exceptions they are not *born,* they *learn* to be delinquents. This type of learning is acquired by much the same process as any other learning which influences the pattern of behavior. Desires, wants, emotions motivate action. Control or non-control of these emotions determines habits and character.

Because of space limitations we cannot deal with biological, psychological and economic factors in the building of character—all of which are admittedly important. We shall move immediately to the home factor.

The home is the most important force in the forming of personality, attitudes, character, and behavior patterns. In the home an individual receives his sense of attitudes and conscience in the matter of right and wrong. Here the standards and goals are determined that are destined to control the life of the individual. "Undoubtedly, therefore, the pre-eminent requisite for the prevention of delinquency is a stable and secure family."[1]

The family is one of the basic social institutions and it is the outstanding primary group. It is potentially the most effective agency of social control. A normal family has long been regarded as the best insurance against delinquency. Contrariwise, a family that is broken by divorce, desertion, separation, or death, or that functions inadequately as a social unit, is handicapped in carrying on its responsibilities toward the children.

The condition of the family and what goes on in the family life are of great importance to a growing child . . . The family is the first great training school in behavior or in mis-behavior, depending upon the type of family life in which the child is reared. It is the chief socializing agent, but it may produce antisocial traits. The child tends to acquire certain moral and social qualities as taught and exemplified in the family. The effectiveness of the training in the home depends upon the character and the ability of the parents, the type of social relationship and moral atmosphere in the home, and the prevailing standards of the community and cultural group of which the family is a part. The family introduces the child to varied life situations. As soon as a child has free motion and begins to act, parents begin to define situations for him by their constant injunctions "be good," "don't do that," and many others.

What goes on in the family and the degree to which the family satisfies needs are to a great extent the conditioning factors that give direction to a child's life. The family may influence delinquency in innumerable ways. Direct effects of broken homes are most easily discernible, but delinquency may be caused also by conflicting situations, early emotional tensions, failure to provide proper control and protection, failure to socialize the child and to provide sympathetic and understanding confidential relationship, injuring the status in the community, and serving as an agency of criminalistic behaviour.[2]

The Home Factor

Thus, then, it may be clearly seen that the home is one of the greatest factors in the problem of juvenile delinquency. It plays such an important part that it is easily discernible what the result of a broken or a disorganized home would be. By a disorganized home it is understood to mean one that has been disrupted in one of the various ways: divorce, desertion, separation, or death. In other words, the home that is not structurally complete.

However, there is a sense in which the home may be disorganized while remaining together in an apparent state of unity and intactness. Here the problem of incompatibility, religious differences, frustrations, and the many other psychological factors, habits such as drunkenness, etc., are brought to bear upon the life and character of the individual.

The Gluecks in their well known study *Unraveling Juvenile Delinquency,* observed that delinquents as a group were to a great measure the victims not only of unstable households but also of broken homes.

The quasi-broken, or partially broken home has indeed proved to be somewhat of a problem and is worthy of consideration as it relates to the juvenile delinquency problem. This type of condition was brought about especially during the war, by parents who were called into service—on many occasions the father being in the armed forces and mother working in the defense plant. However, this type of a home may well exist because of economic conditions in the family.

The extensive employment of mothers during the war was considered as one of the contributing factors to the increase of delinquency, especially of girls. Mothers in war plants were blamed for some of the delinquency of the time. Young children were often left to shift for themselves, and they did not receive needed attention and supervision during critical periods. Older children had to assume the burden of household duties, and the younger children were left to the streets. With father on a night shift, and mother on a day shift, or both on

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The Nature of the Beast!

■ EVANGELICAL CHRISTIANS are uncompromisingly opposed to the Communist International and are unwilling to approve collaboration with Communist states in drafting mutual agreements or to consent to so-called "peaceful co-existence" with such states.

It is imperative that we should constantly keep in mind the fundamental nature of Communism which forces evangelical Christians to take the same attitude toward it that they have toward sin and the devil. There are four basic hypotheses of modern Communism: 1. Destructive Atheism. 2. Scientific Materialism. 3. Economic Determinism. 4. World Conquest.

1. *Destructive Atheism.* The basic postulate of Marxism is, "There is no God." Lenin followed the pattern slavishly. In his tract on religion he said, "Atheism is a fundamental portion of Marxism, of the theory and practice of scientific socialism." Khrushchev publicly reiterates this doctrine in our day. There is no agnostic objectivism about this commitment. It is an active belief that eventuates in the destruction, not only of all religion, but of all traditional morality and of any fixed criteria of truth and error. The Communist can lie, cheat, steal, kill without compunction of conscience knowing that Communist ends always justify the means.

2. *Scientific Materialism.* Having rejected God, Communism summarily disposes of the divine nature of man. Man is a part of the material universe—matter in motion. Emotions, sentiments, culture and religion are secretions of his glands or the product of his material constituent parts. In other words, man is the highest form of the evolutionary development of the animal. He lives and dies like a dog. He has no significance as an individual, except as he may contribute to the welfare of the human race. Science, which consists of a knowledge of the laws of nature and of the application of the forces of nature, within the framework of those laws, will produce a progressively better utopian social order. It is this phase of Communism that appeals to the modern secularist world.

3. *Economic Determinism.* Engel's "Scientific socialism," which is orthodox doctrine in modern Communism, held that man is a captive creation of Capitalism which has shaped his religion, family mores, social customs, culture, experiences, thoughts and emotions. All the woes of our social order are due to the total depravity of the Capitalist man, therefore he must be either liquidated or segregated, hospitalized or re-educated. Human nature can only be perfected through Communism. Capitalism must be destroyed. When this takes place the utopian Communist social order will emerge in its full flower.

4. *World Conquest.* Communists are "one-worlders." They see the total elimination of capitalism, ignorance, hunger, war, disease, religion, poverty and all other forms of "error." They see a new world of peace and plenty, scientific and cultural achievement, brotherhood, liberty and justice. All that the liberal Christian social-gospellers have promised through the United Nations will be achieved, but by means of atheistic, scientific Communism. Communists have all the selfless consecration and determination of evangelical Christians who believe the world is lost without redemption in Christ. The Reds will never be satisfied until the last capitalist infidel impediment to utopia is purged and the Communist ideal of scientific human betterment of the world's masses is achieved.

In the light of these four basic postulates of Communism we are able to get a proper perspective by which we may evaluate the current program of Moscow.

Propaganda for peace is the opiate by which the non-Communist world is to be made insensible to the dangers of Communism and the Moscow dictatorship. Peaceful coexistence is a Communist lie which paves the way for infiltration, the indoctrination of an effective Communist underground and ultimate revolution.

Top-level conferences with heads of non-Communist states are for purposes of political propaganda and diplomatic subterfuge. Communists and non-Communists use different vocabularies—the same words but with different meanings. Red promises, truces and treaties are without certain meaning or moral safeguard because of their atheistic Communist frame of reference. Moscow's anxiety to promote "international understanding" is only proganda for the attainment of the aims of the Communist Internationale.

Currently in America there is strong pressure on the Administration to undertake top-level conferences with Moscow. Industrial leaders, liberal educators, pink bureaucrats in government agencies, new deal politicians, and leftist newspaper and magazine writers are combining in an unprecendented effort to force such a diplomatic move. A decided factor in this dangerous situation is the attitude of the social-gospel clergy and the liberal leadership of the National Council of Churches. To some of these men collaboration with the Reds has become more important than the Ten Commandments. This is a time when evangelicals and loyal Americans need to boldly speak out for the protection of our liberties.

The Western World and the United States of America in particular, because of their strong Christian ideals and their prosperous capitalistic economy, constitute the chief obstacle to Communist victory. Everyone in these lands who courageously and unequivocally opposes Red doctrine is marked for slaughter if and when Communism takes over. The mass-murder of all opposition is certain, since all social and economic "disease" must be eliminated. Since we constitute the gravest danger to Communism we must expect that the bestiality and excesses of the Reds in eastern Europe and China will pale into insignificance as compared with the horror of our destruction. What else can we do today, while we have the opportunity and the strength, but to oppose this threat to all we hold dear in our Christian civilization?

It becomes increasingly apparent that only evangelical Christianity has the philosophy, the technique and the inherent spiritual power necessary to defeat Communism. We need resurgence of indoctrination in the fundamentals of the Christian faith, new sacrificial commitment to the evangelization of the world and courageous aggressiveness in the conquering name of Christ. God is on His throne and we have His promise, "When the enemy shall come in like a flood; then will the Spirit of the Lord lift up his standard against them." He will not fail His own in the hour of need!

Action Editorial

James DeForest Murch

Juvenile Delinquency

(Continued from page 6)

night shifts, children were often on the 'street shift.' With both parents working, and with older boys and girls either in the armed services or employed, the family as a functional unity was disrupted.

Tired parents often are nervous, irritable, and quick to abuse the children or quarrel among themselves. Parents working overtime have neither the time nor the energy to take care of a home properly. Defective discipline, lack of supervision, and dissatisfaction with home routine life, especially if accompanied with a loss of the sense of parental responsibility, produce unhappy homes.

Increased income . . . may have both positive and negative effects on the family to purchase more of the necessities and luxuries of life; but, with more money on hand, members of the family are inclined to spend less time at home and spend more time and money in the pursuit of commercialized amusements. Poverty, on the other hand, produces many economic and accompanying hardships, but may keep the family closer together.[3]

The homes from which delinquents come are usually classified into five categories although not necessarily in this order:

1. Home with criminal patterns.
2. Homes in which there are unsatisfactory personal relations because of denomination, favoritism, nonsolicitude, overseverity, neglect, jealousy, a step-parent, or other interfering relative.
3. Homes in which one parent has a physical or mental disability, invalidism, feeble-mindedness, blindness, deafness, psychoneurosis.
4. Homes socially or morally maladjusted because of difference in race, religion, conventions, and standards, or an immoral situation.
5. Homes under economic pressures—unemployment, low income, homes in which mothers work out.[4]

The possibility of delinquents coming from a home with some type of abnormal atmosphere is three or four times as great as delinquents coming from a home where there is normalcy in the atmosphere of living.

Nothing can take the place of a harmonious home. "Broken and maladjusted homes are potentially, if not actually, the sources of trouble and frequently lead to deviant behavior."[5] Indeed a good home is priceless.

Social Contacts

It is an impossibility for one to go through life without having contact with other individuals, nor would we desire it to be so if it were possible. We are sociable beings and as such we desire and must have the companionship of others. These companionships, aside from the home, (and at times it appears to be doubly so) have a very effective and formative influence on the life of an individual.

Nearly all children have their playmates and intimate friends and companions. Rare is the child who does not particularly care for this type of association. During certain periods of a child's life, often the playmates mean more to him than does his family. Chums influence each other in many ways. The choice of a friend may either make or break a person. One of the greatest concern of parents is the kinds of friends their children have, for the playmates may have wholesome effects on them or they may be the source of their trouble.

Children's play life is a give-and-take affair. They stimulate one another, cooperate in common enterprises, and in the process of intimate interaction the social nature and ideals of individuals are formed . . .[6]

Whatever might be our thoughts or considerations in the matter we must understand the fact that, "It is evident that the type of associates has a considerable bearing on a child's behavior."[7] ". . . The type of associates" one "has, especially during his formative years, gives him a direction of life and leads to patterns of behaviour that may have lasting consequences."[8]

This togetherness spirit about which we have been thinking and to which our minds have been directed, and which is so necessary in the life of every individual, may lead to a spirit which may not prove to be good—the spirit of "cliques" and "gangs." A "clique" is where two or more people are together often. This is not to say all cliques are bad but generally they may lead to the "Gang Spirit," which holds the potential for delinquency.

Gangs arise chiefly from spontaneous play groups, which are gangs in embryo. The members develop a "we" feeling and start in the process of ganging . . .

Home plays a very small role in the life of these corner boys. Except to eat and sleep, or in the case of sickness, the boys are rarely at home, and they seldom mention their homes . . .

. . . The informal education of the street is often more influential than that which the boys receive elsewhere.[9]

. . . Sometimes the traditions, standards, and moral sentiments that characterize the neighborhood have a more powerful influence in shaping the lives of the children. These more intangible factors have been called the "spirit of delinquency." The moral atmosphere of the area is reflected early in the conduct of children. Children consciously or unconsciously absorb the conception of right and wrong that are prevalent in the adult world . . .

The delinquent traditions of an area are transmitted through the companionship group . . .

Once delinquency and crime have become common in an area and the spirit of delinquency has been thoroughly established, misconduct tends to persist even though the population changes from one nationality or culture group to another . . . It is possible to reduce the rate of delinquency, but to do so requires more than changes in the external aspect of the community. The thinking of the people must be changed.[10]

What has clearly been set forth here, then, is that people must be changed from within if a solution to the problem is even neared. One might give a hog a clean nice bed, but the hog will choose to go to the wallow. What we are saying is simply that attitudes and ideals must be changed. This is a process of education on the part of every citizen.

What to Do

What can we do about juvenile delinquency? There is a job to be done and if we would do that job we must not only find it but do it willingly.

We believe that there are a number of things that the young people themselves may do to help in the problem of delinquency. They can strive to make their lives successful. Every individual is an influence upon other persons with whom he comes in contact. So if the young people themselves have healthy attitudes and the very highest of ideals they will be assisting younger children who may be following in their footsteps. Also the youth of the land must be willing to work with those who are endeavoring to combat juvenile delinquency.

Every person owes it to himself to make the most out of the talents and abilities with which he has been endowed. We suggest a number of things which the *young people* themselves may do to help in this all important problem—

One must have a thorough knowledge of himself, as to his strong points, as to the things he can best do and the things he enjoys best to do. Each youth needs ask himself what he will be five years from now—or in ten or fifteen years.

It is important to face-up to the realities of life and to use God-given abilities to bring about satisfaction in life.

Right goals, aims, and purposes must be set up.

One must begin honestly and earnestly to achieve his purpose in life. It is a month by month and day by day proposition, he must keep his eyes on the goal post.

Do not be afraid to ask assistance—there are many willing to help on your road to success.

If one has high aims and ideals in life he will make the right choices when the daily problems of life arise. He will go forward to meet and carry his responsibility cheerfully.

As individuals each of us has an influence upon someone else. That in-

(Continued on page 20)

The New "Federal Aid"

The President's special message to Congress on education touched off what will undoubtediy be one of the key issues in this session. The battle lines on educational aid have changed considerably from former years, however.

Previously, general legislation to aid school construction was defeated on two points: fear of an entering wedge which would ultimately lead to Federal control of education, and division on including states which have a segregated school system.

The new factor on the horizon is Russia's Sputnik, usually regarded as an emblem of the successes of the Soviet endeavors in science and education. The Administration has figured that Congress can be impressed with the necessity of meeting Russian competition in this field. Thus the legislative program supported by the Administration has been juggled so that the emphasis is on mathematics and science. The program would include 10,000 scholarships, costing the Federal government about $1 billion. Matching funds from the states would be in the vicinity of $600 million. It would also include direct aid to public high schools and elementary schools.

The idea of aid to school construction is laid to the side, at least for the moment. But some public officials have already raised their voice against this aspect of the program.

On the other side, there are objections on the grounds of eventual Federal control, but these become much more difficult to support, since the scholarships would aid the students and not the schools directly. It must be remembered, however, that the Federal government would have a vested interest in the educational field which it has not previously had.

Perhaps the most important consideration of all, from the evangelical standpoint, is the new series of questions on church-state relations raised by the proposed program. The aid-to-construction bills had avoided the problem by limiting the funds to "public" schools. It continues this policy in one phase of the proposed program. But the scholarship program would allow the high school graduate to choose an approved college or university, sectarian and church related schools included. In this respect the scholarship program has a theoretical relationship to the GI Bill, although it would be administered differently.

The greatest danger with respect to the church-state separation principle lies not in the establishment of the program itself but in the direction to which it leads. It is significant that the unveiling of this new program comes directly on the heels of a Roman Catholic proposal to initiate a similar student-support program at the elementary and secondary levels.

If Congress now focuses its attention primarily on scholarships to higher education, pleas will be made for the extensive aid to primary and secondary schools. In fact, this push is already under way, and is being headed up by the National Education Association, which has opened a special office on Capitol Hill to lobby on a "round-the-clock" basis.

What is not clear at this point is the connection which may eventually arise between the scholarship program and other facets of educational aid. The thing to be watched for under the surface is the very possible conflict with church-state separation.

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 8-7911

Ministers—Note!

Ministers who are in the Social Security program should take note that the rental value of a parsonage, or a rental allowance in lieu thereof, must be included in the amount of their net earnings from self-employment for Social Security purposes—but not for income tax. Thus any minister who is provided with a parsonage pays his Social Security tax on a larger amount than that on which he pays his income tax, unless his earnings excluding the parsonage are in excess of the $4200 maximum on which the Social Security tax is paid.

Ministers must file their election to participate in the Social Security program to be eligible. The closing date for choosing to participate has been extended to April 15, 1959.

A bill was approved in the last session of Congress to include the rental value of a parsonage in the net earnings of a minister from self-employment. The law treats all ministers as self-employed individuals.

Parochial Schools

California is in the midst of a lively political battle over the taxation of private, church and parochial schools. Protestants—even evangelicals—are divided on the issue. At one time California taxed such schools, then returned to the tax-free policy. No other state taxes such schools. Roman Catholics and Jews are especially vocal in their opposition to taxation.

"Christ in You, The Hope of Glory"

is the theme of the 1958 NAE convention to be held in Chicago at the Hotel Sherman, April 14-18.

Well-known Christian leaders will highlight the meetings which will bring together outstanding evangelicals from all parts of the country.

Make your plans to attend NOW!

Lincoln Square Approved

A Justice of the New York State Supreme Court dismissed a suit to block the development of Lincoln Square in New York City, which will include a land acquisition subsidy to Fordham University of several million dollars. The Roman Catholic institution proposes to establish a new downtown campus with the assistance of both city and Federal funds.

The Lincoln Square project has also received Federal approval to the tune of $27 million.

Harris L. Present, lawyer for the Lincoln Square Chamber of Commerce, stated his intention to carry the case to the higher courts. In the meantime, the project will get under way. When and if the case does get to a higher court it is likely that the project will be well beyond the point of no return.

Some changes were made to the original proposals for the development. A prominent new site for a Roman Catholic church has been written out of the plans. Also the resale price of the land for the university campus was raised by $1.75 per square foot, amounting to more than a half million dollars in all. These moves have been interpreted as appeasement tactics toward those who have raised the church-state issue. The latter have held that this is a matter to be decided on the principle of the subsidy to a sectarian institution, not on the extent of that subsidy.

Bolivia-Vatican Pact

For the first time in history, the government of Bolivia has entered into an agreement with the Vatican. Signed on December 4, 1957, the agreement is not a concordat, but a "contract" which is valid for ten years.

Along with the promise of government aid to certain phases of its work, the Roman Catholic Church is given the right to supervise religious instruction in the public schools. It is not anticipated that Protestant activity in Bolivia will be curtailed, however, since the agreement does not grant exclusive rights to the Catholic Church.

Peru Bans Gospel Meetings

On December 6 the Government of Peru banned the remaining evangelistic meetings to be held by Dr. Oswald J. Smith in the Coliseum at Lima.

Meetings had been held for three nights, with large crowds attending. Many decisions for Christ were registered. Newspaper reports were sympathetic. Then the government moved against the campaign. Police were dispatched to bar the people from the Coliseum.

Dr. Smith, who is pastor of The People's Church, Toronto, Canada, had been preaching in various South American countries. In every other country visited there was absolute freedom, even to the extent of open air meetings and parades. Peru was the first to offer opposition.

Evangelical Newsfront

RNS AND E/P REPORTS

UEA CORRESPONDENCE

EDUCATION

BIOLA Celebrates Its Golden Jubilee

LOS ANGELES—The Golden Jubilee Rally, celebrated here recently by Bible Institute of Los Angeles, highlighted BIOLA's round-the-world ministry during the past half-century. Since its founding in 1908, the Institute has trained more than ten thousand students, according to reports made at the Rally by President Louis T. Talbot and other officers. Several thousand of these are serving with various mission boards in foreign lands and many others are pastors, Christian educators and business men and women.

Attending the Rally were members of the BIOLA Board of Directors, the more than 700 students, faculty, staff and alumni.

Southern Baptists Locate Seminary

KANSAS CITY, Mo.—The Southern Baptist Convention has acquired 99 acres of land here for $252,000 as the site of the new Midwestern Baptist Seminary. It will be the denomination's sixth theological school.

Located north of the Missouri River, the property is at the intersection of two federal highways, with a third under construction nearby.

Establishment of the seminary was approved by the SBC at its annual meeting last May in Chicago. The Convention appropriated $3,000,000 for the seminary.

The five theological schools now operated by the Convention are at Berkeley, Calif.; New Orleans, La.; Wake Forest, N. C.; Louisville, Ky.; and Fort Worth, Tex.

Theological Students Enrollment Increase

WASHINGTON, D. C.—(RNS)—Enrollment in independent theological seminaries and religious training colleges increased one per cent at the opening of the 1957-58 academic year, the U. S. Office of Education reported here.

In its annual survey of college and university enrollments, the education agency reported that enrollment at theological colleges was 35,554 for the 1957-58 term. It said this compared with 35,190 at the opening of the 1956-57 academic year.

Enrollment of men was 29,284, compared with 28,821, a gain of 1.6 per cent. But enrollment of women dropped from 6,369 to 6,270, a decline of 1.6 per cent.

Only the enrollment of theological institutions operated independently was reported. Theological students and those preparing for religious education or missionary work at seminaries operated as graduate departments of universities were included in over-all university enrollment figures in this government report.

Culter Academy Launches Drive for New Buildings

LOS ANGELES— A fund drive for construction of new earthquake proof buildings for Culter Academy has been announced here by President John Blanchard. It is planned to raze the present structures and replace them with entirely new construction—at a cost of a million-and-a-half to two million dollars.

At present there are approximately 400 students attending Culter Academy, but the new buildings will accommodate more than a thousand. It is "a school with a full academic program where parents who desire their children to gain an education with a Christian emphasis may do so," says President Blanchard.

Plan now to attend the NAE convention in Chicago, April 14-18!

PRESS

Scripture Press Buys Family Publications

WHEATON, Ill.—The family magazines, *My Chum* and *The Christian Parent*, have been acquired by Scripture Press Foundation it was announced here by Victor E. Cory, president. The two magazines have been moved to their new address at 1 Penn Avenue, Glen Ellyn, Illinois, and will be distributed through *Christian Family Publications*, a wholly-owned subsidiary corporation which will also distribute single subscriptions to *Power, My Counsellor, Primary Days, Bible Time* and *Decision*, well-known Scripture Press papers.

There will be no change in editorial policy, Cory said, and Dr. Martin P. Simon will continue as editor.

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PUBLIC AFFAIRS

Upholds Use of Schools By Churches After Hours

PROVIDENCE, R. I.—(RNS)—Attorney General William E. Powers ruled here that the use of public schools by churches outside school hours is not a violation of the separation of Church and State.

"Such use," he said, "does not convert the school house into a building for worship within the meaning of the constitution."

The State Board of Education asked Mr. Powers for an opinion following complaints over the free use of Fifth Avenue School in Woonsocket by Sacred Heart Roman Catholic church for summer classes in religious instruction.

The complaints were made by the Woonsocket Ministers Association and Robert Finklestein, chairman of the Woonsocket's public school advisory committee.

Since 1940 the parish has been conducting religious education classes in the school every summer without previous challenge. Permission for the church to use the school building was granted by the Woonsocket school committee.

Mr. Finkelstein contended that the use of public institutions by a religious organization was a violation of the Church-State separation guarantee in the First Amendment. He asked the school committee to reconsider its action. The committee discussed the matter but reaffirmed its stand.

Planners Deny Church Services in Residence

SAN MATEO, Calif.—(RNS)—The San Mateo Planning Commission denied a church group here permission to use a home in a residential area for church services.

By a 3-2 vote the commission agreed with residents of the area that the use of the home for religious services would cause "disadvantages" to other residents.

The permit had been asked by the Calvary Baptist church to use a residence on Alameda de las Pulgas for church services and Sunday school.

Inter-church

Gallup Poll Audits Church Attendance

NEW YORK—(RIAL)—One million more adults attended church and synagogue services regularly during 1957 than the year before, the American Institute of Public Opinion reports.

Dr. George Gallup, director of the Institute, said that the Institute's annual audit of church and synagogue attendance showed that approximately 48,500,000 adults attended worship in a church or synagogue during an average week of the past year—or 47 per cent of the total U. S. adult civilian population.

This compares with a figure of 47,500.000 adults who attended worship during an average week in 1956—or an increase of 1,000,000 per week.

The Gallup Poll report noted "evidence that there has been a general leveling-off in attendance" after an upward trend for 15 years. In 1940, it said, slightly more than one-third of the adult population had gone to church or synagogue during the period surveyed. By 1955, the number of adults who went during the weeks investigated was 49 out of 100.

"Since that time," the report continued, "the average attendance recorded has never been above that—46 out of 100 in 1956 and 47 out of 100 today."

Better every year! Attend NAE annual convention in Chicago, April 14-18.

Attendance hit a record high, according to the Poll, in 1955, when 49,600,000 was the estimated weekly church and synagogue attendance.

To arrive at an estimate of the average attendance figure for the year, scientific sampling surveys were made during selected weeks in the months of March, May, September and December of 1957.

During the week surveyed earliest in 1957, it was found that 51 per cent of adults attended worship, and the Institute noted that "church attendance in this country during 1957 is off to a record start." That figure was the highest ever recorded by the Institute, with the exception of the 59 per cent recorded on Easter Sunday, 1955.

In computing an increase or decrease in worship attendance in this country, the Institute takes two factors into consideration: 1. the percentage of the total adult population which attends worship any given week, and 2. the over-all increase in the adult population.

The Gallup survey showed that Roman Catholics were found to be more faithful in their church attendance than Protestants, and that Protestants attended more often than those of the Jewish faith. During the week surveyed, 74 per cent of the Catholics had attended, 40 per cent of the Protestants, and 18 per cent of the Jews.

In worship attendance, the Poll found, women have a better record than men both percentagewise and in total attendance. In actual numbers, women count for approximately 27,300,000, men for 21,200,000 of the average weekly attendance.

During an average week, 42 per cent of adult men, and 51 per cent of adult women attend worship, the survey showed.

The previous 1957 Gallup Poll report on worship attendance showed that attendance is about the same in all sections of the country except in the Far West, where substantially fewer persons attend. It also showed that persons with a college education go more often than those who have not been to college, and that people aged 30 to 49 attend in greater proportion than those aged 21 to 29 or those 50 and over.

Denominations

Brethren Launch 250th Anniversary Observance

PHILADELPHIA—(RNS)—A special Love Feast service at the Germantown church here launched celebrations marking the 250th anniversary of the Church of the Brethren which was founded at Schwarzenau, Germany, in 1708.

The Germantown church was the first Brethren congregation established in this country. It was formed on Christmas Day in 1723 by Germans who had fled from religious persecution. Alexander Mack, leader of the eight men and women who founded the congregation, is buried in the little graveyard behind the church.

The denomination now has about 1,100 churches and 200,000 members in the United States and Canada.

Desmond W. Bittinger of McPherson, Kans., moderator of the Church, presided at a meeting that preceded the Love Feast. Others present included representatives of the Brethren church, with headquarters in Ashland, O., and the National Fellowship of Brethren Churches, with headquarters at Winona Lake, Ind. Headquarters of the Church of the Brethren are at Elgin, Illinois.

The Brethren Love Feast is a three-part ceremony comprising the washing of the feet, a fellowship meal, and Holy Communion.

A special anniversary convocation to be attended by delegates from Brethren churches over the world will be held at Schwarzenau on Aug. 6.

Stewardship Program For Assemblies of God

SPRINGFIELD, Mo.—The Assemblies of God, with international headquarters in Springfield, will institute a new stewardship program in 1958.

Plans for the program, adopted at the 28th General Council held in Cleveland, Ohio, this year, have been organized so as to recognize all areas of denominational stewardship.

The program will be known as the Cooperative Plan and will encompass both giving and a credit system for the 7,929 churches of the Assemblies of God. Through reports from the 44 church-districts and nine foreign language branches, a quarterly and annual record will be accumulated on giving of the Assemblies of God.

LATE NEWS AT PRESS TIME

● DR. HAROLD OCKENGA will be the NAE speaker on the national radio broadcast of the NBC network the first three Sundays in February. The choirs of the Light and Life Hour and Revival-time will furnish the music the first two Sundays. Beverly Shea will sing on February 16. Evangelicals should contact their local outlet for schedule.

● THE WASHINGTON OFFICE of the National Association of Evangelicals has opened its files to the American Society of Newspaper Editors, the American Publishers Association and the journalistic fraternity, Sigma Delta Chi, to prove its assertions regarding Roman Catholic persecution of Protestants in Colombia. This action resulted when Rev. John E. Kelly of the National Catholic Welfare Conference alleged newspapers were inaccurate in reporting facts. There are over 700 documented cases of Colombian persecution in NAE files.

● DR. E. A. HALLEEN, of Minneapolis, president emeritus of the Evangelical Free Church of America, died in Los Angeles, January 12, at the age of 83. Dr. Halleen served as president of his denomination for thirty years and led in the merger of the Evangelical Free Church Association (Norwegian-Danish) and the Evangelical Free Church of America (Swedish) in 1950.

● THE IMC-WCC MERGER, which has been under consideration for several years, was officially voted in the sessions of the International Missionary Council Assembly in Achimoto, Ghana January 8. The vote approving was 58 to 7. The opposing ballots were cast by delegates of the Christian councils of Norway, Sweden, the Belgian Congo and Belgium, and by individual members of councils in Germany, Canada and Great Britain. Final action will be taken by the WCC General Assembly in 1960 or 1961.

● BILLY GRAHAM's proposed Buffalo Crusade struck unexpected snags when the Buffalo Council of Churches received the result of its recent polls of the clergy. The vote was 77 in favor and 32 against. Strong Lutheran, Presbyterian and Evangelical Ministers Fellowship, which would co-sponsor the event, endorsed the crusade 60-2.

● BRADFORDSVILLE, Kentucky citizens who have been fighting a bitter battle to prevent Roman Catholic domination of the Marion County public school system have again suffered defeat. They sued to oust four members of the Board of Education and recover $12,432 spent in court costs, but both suits were thrown out of court.

Lutheran Parish Schools Gain 6377 Pupils in 1957

ST. LOUIS, Mo.—Parish schools in North America congregations of The Lutheran Church-Missouri Synod experienced an overall enrollment increase of 6377 during the last year, according to announcement at synod headquarters here. The number of schools increased by 31.

Dr. August C. Stellhorn, secretary of schools for the two million-member church body, said the number of parochial schools in North America has grown to 1257. Students attending the schools number 132,128.

Teachers in the schools this fall numbered 4539—2003 of them men and 2536 women, a gain of 302 over last year.

Largest number of parish schools are attached to congregations in the Northern Illinois District, which has 114 schools; Michigan District, with 113; Western District, with 108; and Central District, 107. Numbers of schools range all the way down to five in Alberta-British Columbia District; two in the Ontario District; and one in Manitoba, Saskatchewan. The fewest number of schools in a single United States district is three in Montana.

Record Membership for United Lutheran Church

NEW YORK—(RNS)—Membership in the United Lutheran Church in America reached a record total of 2,335,352 in 1956, a gain of 64,650 over the previous year.

The figures were reported in the 1958 yearbook of the denomination, largest Lutheran body in the United States.

The number of pastors on ULCA rolls increased by 124 to a total of 4,514. Congregations totalled 4,447, an increase of 64.

The largest ULCA parish continues to be St. John's Lutheran church, Des Moines, Ia., with 6,053 members.

Of the 32 ULCA synods in the USA and Canada, the largest is the Ministerium of Pennsylvania with 380,461 members. Established in 1748, the ministerium is the "mother synod" of American Lutheranism.

Total congregational expenses for 1956 were $93,321,233, an increase of more than $10,000,000 over 1955.

Southern Baptist Gifts Hit Peak of $14,260,301

NASHVILLE—(BP)—The Southern Baptist Convention received a record $14,260,301 last year on its Cooperative Program budget which supports denomination-wide educational and missionary work.

Convention Treasurer Porter Routh said this was $1,050,022 over the 1956 previous record budget income. The basic 1957 budget was $11 million and all funds received over that amount were divided between the Convention's Home and Foreign Mission Boards.

In addition, Routh said the Convention received $8,589,117 through offerings designated to particular Convention activities, rather than subject to percentage distribution as are budget gifts.

These designated offerings also were above 1956 gifts. Designated offerings to Convention-wide activities in 1956 were $7,732,267.

The year's total of Cooperative Program (budget) receipts and special designations reached a new high of $22,849,418, topping the 1956 total of $20,942,547.

"Liberal" Methodist Hits Neo-Orthodoxy

LAWRENCE, Kans.—A "liberal" Methodist leader said here that "new theological movements" have been largely responsible for the "death of the social gospel in the life and thought of the Church," during the last 75 years.

Dr. Harold A. Bosley of Evanston, Ill., said the new theologies "have provided the verbal, intellectual and ethical framework which enabled reluctant spirits to ignore, postpone, modify or repudiate every single position on race, war, social and economic justice that we were once committed to serve."

A former dean of the Duke University Divinity School, Durham, N. C.,

SHERMAN HOTEL, Chicago, where the sessions of the sixteenth annual convention of the National Association of Evangelicals will be held, April 14-18. Mass meetings, prayer meetings, business meetings, exhibits, commission meetings and sessions of associated agencies will all be accommodated under one roof.

Dr. Bosley is pastor of the 3,200-member First Methodist church in Evanston. He addressed some 3,400 youth attending the sixth quadrennial Methodist Student Conference.

Delegates at the six-day meeting represented about 1,000 colleges and universities. Theme of the conference was "Our Lord—Our Church—Our Faith."

Dr. Bosley said the new movements in Christian theology, such as Neo-Orthodoxy, have "practically forced the Church into a position of irrelevance in many of the great modern issues."

Southern Baptist Churches Using New Newspaper Ads

NASHVILLE, Tenn. —(E/P)— A second series of advertisements for newspapers on Baptist beliefs has been produced by the office of the Southern Baptist Executive Committee in Nashville. It will be available to churches, associations and other Baptist organizations wishing to place the advertisements in local daily and weekly newspapers. There are 13 advertisements in the series. The second series is written on topics of current religious interest—"What is in the Bible for me?", "Why do I feel guilty?", "Why am I afraid?", "Who runs the church?", "Is life worth living?", Why do I do wrong?", "Is it possible for me to know God?"

The first series of newspaper advertisements on Baptist beliefs has already appeared in about 150 daily and weekly newspapers. About 270 sets were purchased, so it is expected that the series will be appearing in more newspapers. Advertisements are paid for by the church, association, or other groups placing them in newspapers.

Albert McClellan, director of publications for the Executive Committee, said that three more series of 13 advertisements each will be produced in 1958. The Executive Committee has set a goal of advertisements appearing in at least 500 newspapers during 1958.

Radio-TV

Goshen College Applies For New Radio Station

WASHINGTON, D. C.—(RNS)—Goshen College and Biblical Seminary, through a non-profit corporation, the Goshen College Broadcasting Corporation, filed an application here with the Federal Communications Commission for a non-commercial education F. M. station to operate on Channel 216 with 383 watts power, at Goshen, Ind.

The station will be used to train students in radio evangelism, a field in which the Mennonite church is rapidly expanding its activity.

Youth

Five-Year Program To Reach Teenagers

WHEATON, Ill.—Plans for an intensive five-year program to combat juvenile delinquency have been announced here by Dr. Ted W. Engstrom, president of Youth for Christ International. Reaching teenagers with Christian teaching and wholesome activities is a central part of the plan.

The YFC expansion program, which calls for an annual budget of over a half-million dollars, was presented to some two hundred delegates from thirty states at the organization's Mid-Winter Convention at the Graemere Hotel, Chicago, January 7-9.

"Our blueprint calls for a doubling of the total outreach of the Youth for Christ ministry to youth within the next five years," Dr. Engstrom stated. Major objectives of the five-year plan include (1) making programs of "teen-slanted" Christian activity available to more of the four million American high school students who do not attend church regularly; (2) establishing "Lifeline Camps" for juvenile offenders, and Christian guidance programs for youth in penal institutions; (3)

helping Christian youth workers overseas develop Youth for Christ programs in every capital city in the free world.

High School Youth Group Leaders Meet

CHICAGO.—More than 60 Christian Service Brigade and 35 Pioneer Girl high school young people convened here recently for a four-day leadership training conference at Wheaton College and Trinity Bible College respectively. Emphasis was placed on giving intensive training and counseling to key leaders from Brigade and Pioneer Girls groups in local churches.

The Pioneer Girls conference was international, with girls attending from Texas, New Jersey, Ontario, and other areas. The session at Wheaton was one of five regional Brigade conferences being held simultaneously in St. Paul, Minnesota, Essex Fells, New Jersey, Los Angeles, California, and London, Ontario.

The two organizations provide a weekday activity program for local churches and help to train leadership or the total church program.

Christian Endeavor Marks 77th Birthday

COLUMBUS, Ohio—"Lord, I Believe" was the theme for Christian Endeavor Week observed here January 26-February 2 in cooperation with the United Christian Youth Movement.

Don't miss it! Annual NAE convention April 14-18 in Chicago.

The observance, which marked the seventy-seventh anniversary of the founding of Christian Endeavor, included special rallies, church services, conferences, banquets, radio and television broadcasts, and other projects under direction of Harold F. Westerhoff, executive secretary of the International Society of Christian Endeavor. Four-color outdoor poster panels with the message, "Live Daily . . . For Christ and the Church . . . Attend Christian Endeavor Regularly," were displayed throughout the United States and Canada.

Dr. Earle W. Gates of Derby, New York, is president of the International Society of Christian Endeavor, which includes thousands of societies in Protestant churches in North America. Dr. Daniel A. Poling of New York City is head of the World's Christian Endeavor Union which is composed of the International Society and some 50 national unions.

sunday school

New Braille Quarterly From Assemblies Press

SPRINGFIELD, Mo. — Beginning with the first quarter of 1958 the Assemblies of God Home Missions Department will issue a Braille adult Sunday School quarterly—the first in the history of this denomination. Previously only brief pamphlets had been issued for use of the blind.

The new quarterly will be a direct copy of the adult publication currently issued by Gospel Publishing House and will be written and edited by Rev. Ralph Harris, editor of church school literature. The first issue will be in two volumes for each quarter and circulation will be limited to 150 copies until funds are available for increasing the print order. The quarterly will be furnished without charge to blind persons who can read grade II Braille.

Each yearly subscription of the quarterly will cost the Assemblies of God Home Missions Department approximately $5.00. Churches and individuals are invited to assist in financing the project.

EFCA Leadership Confab at Rockford

MINNEAPOLIS, Minn.—The annual Leadership Conference of the Evangelical Free Church of America will be held at Rockford, Ill. on Feb. 27 to March 1, in the Ev. Free Church, Dr. Harold W. Erickson, Pastor.

The Greater Rockford Sunday school Conference will join with the Evangelical Free Church conference for the three days.

The guest leaders and seminar speakers will be: Mrs. Ethel Barrett of Gospel Light Press; Dr. Robert Cook and Rev. Henry Jacobsen of Scripture Press; Rev. J. H. Kornelsen of ETTA; Dr. E. J. Potts of NSSA and Dr. H. W. Norton, Dr. G. Douglas Young and Miss Marjorie Soderholm of Trinity Seminary and Bible College.

The theme of the Conference will be: "Handling the Word of God." Over one thousand delegates are expected.

C. C. Larson, Sunday school secretary of EFCA, reports that there are over 50,000 students attending the 419 Free Church schools every Sunday. A goal of 60,000 by 1960 has been set. Thirty-eight new Sunday schools were organized last year.

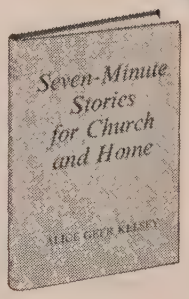
Evangelical Churches Get Scouting Manual

CHICAGO—A new manual on Scouting entitled "Scouting in Evangelical Churches" has just been issued. Editors of the booklet (which has been approved by Boy Scouts of America) are Rev. Gunnar Hoglund and Dr. Clate A. Risley of the National Sunday School Association.

The manual aims to interpret Scouting for churches of the more than forty denominations that are affiliated or are cooperating with the National Association of Evangelicals. It is available (No. 3555) at 45 cents a copy through the Supply Service of the Boy Scouts of America or the office of the National Sunday School Association, 542 South Dearborn Street, Chicago 5.

This project has been under discussion and in preparatory stages for some three years and will fill a long-felt need in evangelical churches with Boy Scout programs. Coupled with the training for the "God and Country Award" Scouting offers a unique medium for evangelical indoctrination. The National Sunday School Association has sponsored and will distribute the new evangelical manual.

7 MINUTE STORIES for Church and Home



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The imperative lies inherently in the very nature of the case. The natural procedure is to start any Gospel program with the Jew. Sentiment calls for it; gratitude requires it; and, above all God commands it! So powerfully was this conviction borne in upon the conscience of Paul, and so important did he consider Jewish conversion, that he cried out, "I could wish that myself were accursed from Christ for my brethren . . . who are Israelites!"

Dear child of God! Will you not ask Him to let you see Israel as He sees her? And when you do, a new joy and a new blessing will come to you. Try it. We feel that some day you will thank us that you did.

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MISSIONS

Sixty-four Organizations At Literature Conference

WASHINGTON, D. C.—(MNS)—Approximately one hundred missionaries, publishers and school executives, representing 64 organizations, met in Lincoln, Nebraska, for the sixth annual conference of Evangelical Literature Overseas.

ELO executive secretary Harold Street, in the keynote address, enlarged on the primary purpose of the literature agency in "assisting missionaries to foreign countries, nationals of such countries, and active literature organizations in developing a planned program of writing, translation, production and distribution of evangelical literature." Plans have been laid to (1) set up a panel of technical experts that may be consulted, through ELO, by missionaries and nationals; (2) establish a library of technical books that may be recommended to all engaged in writing, publishing, production, distribution and training, and also make available manuscripts and books for adaptation in the various language areas of the world; (3) encourage a training program for nationals; (4) send specialists to various language areas of the world (as requested) to give on-the-spot counsel in creative writing, translation, production or distribution; (5) encourage field literature groups to set up increasingly high standards, consistent with those published by ELO.

Street further pointed out that one of the means of implementing this program is by means of field literature conferences. A series of such conferences is now projected for the Near East, North Africa and Europe during 1958 and for the Orient in 1959. Charles Tournay, ELO associate secretary, will work with Mr. Street in several of these conferences.

Most of the conference sessions were given over to discussion and exchange of ideas. The three areas of publishing were considered with a how-to-do-it slant, with workshops and panel discussions on editorial, production and distribution problems.

EFMA Secretary Urges Bible Society Support

WASHINGTON, D. C.—(MNS)—Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association, has expressed the concern that some of our churches in the homeland may not fully realize the importance of the work of the American Bible Society in relation to our foreign mission fields. Reporting on a recent meeting of the Society's advisory council, of which he is a member, Dr. Taylor said that the Bibles, New Testaments and Scripture portions provided for distribution by missionaries are the "tools and ammunition which are absolutely essential for missionary work."

Observing that perhaps some of our churches, denominations and mission boards have not stressed this sufficiently throughout their constituencies, and thus the necessary financial sup-

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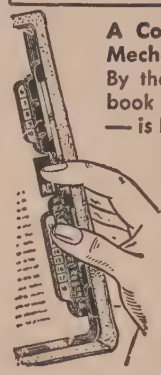

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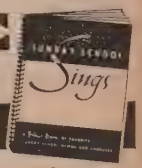

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port for the Bible Society has not been secured, Dr. Taylor said, "We would heartily recommend that our mission executives take particular interest in seeing that our evangelical churches wholeheartedly support the American Bible Society in its effort to distribute the Word of God, both at home and overseas."

Retired Missionaries Find Homes in Capital

WASHINGTON, D. C. — Retired Christian workers and returned missionaries may find opportunity to live in the nation's capital at reasonable rates and in a Christian atmosphere, according to Rev. Herbert Eberhardt, superintendent of Central Union Mission. Two seven-story buildings in the heart of Washington, owned and operated by the Central Union Mission and its Children's Emergency Home, have a number of rooms available, with opportunity for Christian witness and Christian activities.

Fuller information may be obtained by writing the Central Union Mission, 624 Indiana Avenue, Washington 4, D. C.

Dawson Trotman Honored In Wycliffe Bible Station

COLORADO SPRINGS, Colo.—The Wycliffe Bible Translators, in session at its biennial missionary conference recently at Sulphur Springs, Arkansas, dedicated its newest jungle base in honor of the late Dawson Trotman, founder of The Navigators.

The Dawson Trotman Memorial Base, as it has been named, is located in Ecuador and is used as an advanced training station for practical aspects of missionary life on the field. It also serves as a recuperation, language and hospitality station for missionaries.

Mr. Trotman served for thirteen years as an active member of the Board of Directors for the Translators. Several former Navigators whom Trotman had encouraged to work with Wycliffe participated in the dedication service. Those who took part were John Newman, John Dedrick, Earl Adams, Kenneth Watters and Don Burns. Mrs. Trotman acknowledged the honor.

Set aside April 14-18 for the NAE annual convention in Chicago!

WORLD-WIDE

Chinese Protestant Leaders Are Silenced

HONG KONG—(RNS)—Five Chinese Protestant leaders were denounced at a recent meeting in Peiping for their opposition to the Communist government plans for setting up State-sponsored "independent" churches, according to reports here. The reports appeared in the Peiping *People's Daily*, which said the five critics had been "silenced."

The five men were identified as Liu Ling-chiu, editor of the bi-weekly

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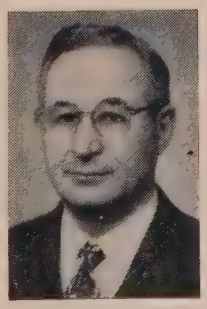
Rev. Jacob Peltz

Many Jews who confess Christ as Messiah and Saviour frequently undergo the severest hardships. One Hebrew Christian was advised "not to be baptized," and "don't dare mention your faith to others!" In reply this courageous believer, exclaimed: "Say nothing to anybody about my Lord? I would rather be dead! As long as I live I want to be a witness for Him."

It is such Hebrew Christians, new converts, missionaries, the unemployed, the maltreated, the bewildered and hungry whom we seek to shepherd and sustain. Please pray for us and send your gift to help our ministry amongst the poor and bereft, the young in our Children's Home, and the aged Hebrew Christians. The need is very great. Please send your gift now.

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Tien Chia, published in Peiping; Chou Ching-tse of the Kulanghsu church in Amoy; Tung Hung-en, of the China Evangelical Society in Shanghai; Fan Ai-Shih, chairman of the Methodist mission in Ningpo; and Chou Fun-ching, head of a mission in Shanghai.

They were said to have sounded their objections to government policies at a seven-day meeting sponsored by the standing committee of the National Committee of Protestant Churches.

Charges made against them included: spreading "heresies" and undermining the "patriotic campaign for self-administration of the churches;" and casting aspersions on the government's policies.

The five churchmen also were accused of criticizing the "injustices" done to counter-revolutionaries in the Protestant churches, and claiming that the government's anti-imperialist campaign was aimed at eliminating religion.

Red Chinese Church Men Visit in Hungary

BUDAPEST—(RNS)—A delegation of four Chinese churchmen is visiting Hungary as guests of the Hungarian Ecumenical Council. They are Anglican Bishop K. H. Ting of Chekiang; the Rev. Pei-yung Huang, general secretary of the Methodist Church; the Rev. Chien-hsun Chen, ministerial president of the Lutheran Church; and the Rev. Teh-yung Shen, Presbyterian.

The group is returning a visit which a five-member Hungarian Protestant delegation made to China last September.

At a reception given the visiting churchmen by the Hungarian Ecumenical Council, Reformed Bishop Albert Bereczky, president expressed regret that Chinese Protestants had left the World Council of Churches and that no way had been found for them to return to membership in the international body.

Are you going to the annual NAE convention? Chicago, April 14-18.

Bishop Ting, in reply, spoke guardedly of the possibility of Chinese churches returning to the World Council. But he said that before Chinese churches could rejoin the interdenominational agency they would have to clear up three questions: 1. What should they be able to give the World Council? 2. What to accept? 3. What must they guard themselves against?

During the first Sunday of their visit the Chinese visitors preached in various Budapest churches.

China Protestants Launch Communist Education Plan

HONG KONG—The Peiping Radio reported that the "enlarged standing committee" of the National Committee of the Protestant Churches met in the capital to "inaugurate a movement of Socialist (Communist) education among Chinese Christians."

The station said the meeting adopted a resolution saying that the people of China must be warned against the "scheming by imperialists to continue to use Christianity as a means of carrying on aggressive activites."

It also quoted the resolution as saying that "we must eliminate the exploiting influence of the imperialists and all the exploiting classes in the Protestant churches.

The station said the delegates were received by Chu Teh, Vice Chairman of the Chinese People's Republic, and told him the movement would fully cooperate with the government.

The National Council of Churches is planning an official visit to this Chinese Protestant body in 1958.

Port Moresby Gets Ecumenical Church

DARWIN, Australia.—The United Church of North Australia, a regional cooperative grouping of Methodists, Presbyterians and Congregationalists, has established its first congregation in Port Moresby, Papua, New Guinea. Other local experiments exist in the towns of Darwin and Alice Springs on the Australian mainland. The setting up of the combined churches has been undertaken with the backing and approval of the national conferences and assemblies of the three denominations, looking toward the formation of the "coming great Ecumenical Church."

According to the superintendent of the Australian Presbyterian Church's Inland Mission, Rev. Fred McKay, the new Port Moresby congregation "is being hailed throughout Australia as a further indication of the mood of alert Christians in the north toward a common 'togetherness' in their service to the people."

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Communist Writings in More Tongues than Bible

CHICAGO—"Communism has not relaxed its push to capture the minds of the world. No longer is the Bible the most widely translated book in the world" says Carl J. Tanis, executive secretary of Christian Life Missions.

"The writings of V. I. Lenin, Russian revolutionary leader, have taken first place with 968 translations since 1948. The Bible took second place with 887 translations since that date. Today nearly half of the world's population is under direct or indirect control and influence of Moscow's pen. Each year 3.4 billion dollars is spent by the Communist world on propaganda. Perhaps we laugh at their ill-fitting clothes, their lack of individualism and luxury, but we do not begin to sacrifice as they are *forced to do* that others may hear of the wonderful truths that we have experienced through Jesus Christ."

Hungarian Church Fails To Reinstate Red Bishop

BUDAPEST—The Assembly of the Trans-Tiscian District of the Hungarian Reformed Church has finally won in its fight against the reinstatement of deposed Bishop John Peter. He has been retired with suitable honors and is being rewarded by the Kadar government for "his distinguished services to church and state." He will now be assigned to a more imporant role in the Communist regime.

Dr. Peter was forced to resign as head of the Trans-Tiscian District in the fall of 1956 when leaders of the denomination ousted Communist collaborators from key posts following the abortive revolt that October. He was a representative of his church at the World Council of Churches Assembly in Evanston and active in the organization.

An extraordinary assembly of Reformed clergymen, held in Budapest immediately after the uprising, called Bishop Peter "the worst kind of Stalinist" and demanded his resignation, which he submitted shortly thereafter.

After the revolt had been crushed by Soviet troops the government of Premier Janos Kadar issued an official decree naming Dr. Peter president of the Hungarian Cultural Relations Institute.

Dr. Peter has been serving as a member of the Hungarian Communist government's delegation to the current 12th session of the United Nations General Assembly in New York.

The tensions between the Communists and the evangelical churches are mounting. Communists continued to hold demonstrations against the "reactionary attitude" of the churches, particularly attacking their opposition to atheistic meetings and ceremonies.

Resolutions adopted at these rallies have asked the Communist regime to "protect" the people against "reactionary and inhuman" clergymen.

The future of evangelicals in Hungary is problematic.

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UNITED EVANGELICAL ACTION

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Warren C. Young of Northern Baptist Theological Seminary has been elected president of the Evangelical Theological Society. Other officers are Gilbert H. Johnson of the Missionary Training Institute, vice president; J. Barton Payne of Trinity Seminary, secretary and Delbert R. Rose of Asbury Theological Seminary, treasurer.

Howard G. Hendricks has been named head of the newly-created department of Christian education at Dallas Theological Seminary, effective January 21. Mr. Hendricks has been teaching elective courses in Christian education for some years. With the enlarged program students may major in this field.

Louis Minsky, managing editor of Religious News Service, died suddenly at his home in Kew Gardens, New York City, last December 30. He was the founder and director of this enterprise sponsored by the National Council of Christians and Jews—the largest and most effective service in this field. Mr. Minsky was noted for his fairness and objectivity and was widely respected by all members of the profession.

Evangelical "convention of conventions"—NAE conclave in Chicago, April 14-18.

James Kaminga and **Ken Anderson** of Gospel Films, Inc., producers of films to reach teen-agers with Bible truth, are on a two-month survey of major areas in Asia and Europe, conferring with religious and educational leaders with the aim of widening Gospel Films field of service.

Daniel A. Poling, president of the World's Christian Endeavor Union, was featured speaker in the national convention of the Australian Christian Endeavor Union in Adelaide, January 8-16. Dr. Poling also conferred with leaders concerning plans for the 13th World Christian Endeavor Convention to be held in Frankfurt, Germany, July 23-27.

Albert D. Helser has been appointed general director of the Sudan Interior Mission, succeeding G. W. Playfair, now director general emeritus of the mission.

Bernard S. King, treasurer of the Christian and Missionary Alliance, left New York January 30, on a missionary survey trip around the world.

R. A. Forrest, founder and president of Toccoa Falls Bible Institute and long-time friend of the NAE, has retired. Dr. Forrest has been named president emeritus. He is succeeded by Dr. Julian A. Bandy.

John W. Rawlings, pastor of Lockland Baptist Church, Cincinnati, Ohio, recently led his people in the observance of the 159th birthday of the church. Under Dr. Rawlings' leadership the church has attained a membership of nearly 6,000 with a Sunday School enrolling 2,700. The church supports fifty-two missionaries on sixteen fields.

BOOK SHELF

Conducted By

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"Capital Punishment." Gervas A. Carey. 6 page pamphlet. Copyright by Author. 3 for 25 cents, 15 for $1.00, 50 for $2.75, 100 for $5.00. An expansion of the author's article, "The Bible and Capital Punishment" (**Action**, September 15, 1957).

"Lesser-known Works of John Bunyan." Ralph E. Ford. 40 pp. The Evangelical Library (London). 1 shilling, nine pence. A remarkably enlightening study.

"Go Ye Missionary Songs." Compiled by R. J. Hughes. 73 numbers. Zondervan. 60c. A choice selection of songs and choruses with a missionary message.

"Gospel Songs." 88 numbers. Zondervan. 60c. A collection of hymns, gospel songs and choruses especially suitable for use in Bible conferences and revival meetings. A selection of Responsive Readings is included.

"Living Hymns of Charles Wesley." 64 pp. Light and Life Press. $1.00. About half commentary and text and half hymns make up this attractive little book. It would make a good gift item.

"Signs in the Storm." Joseph Nemes. 224 pp. Abingdon. $3.00. In the words of the author himself this book tells "the story of how God rescued me from a Communist prison; how He led me safely along dangerous roads over a distance of more than three hundred miles, how I met Him face to face in the depths of a Russian prison; and how He brought me out of there, from the arms of certain death" (p. 13).

"Jungle Doctor's Monkey Tales." Paul White. 73 pp. Eerdmans. $1.00. This is Number 2 of the Jungle Doctor's Fables Series.

"Dr. Livingstone, I Presume." Harry J. Albus. 88 pp. Eerdmans. $1.00. A condensed account of Henry M. Stanley's search for the great missionary pioneer.

"Me and My House." Walter R. and Myrtle M. Williams. 187 pp. Eerdmans. $3.00. A fascinating story of a Quaker family in missionary work in China. Father, mother, and the two sons were M.D.'s, and the daughter and her husband went to India as missionaries. There is much in this book to stimulate dedication of whole families to the work of the Lord abroad.

"He Restoreth My Soul; Thoughts for Meditations." Marvin J. Hartman. 96 pp. Warner Press. $1.50. Extracts from religious classics add to this devotional volume.

"Bible A B C Book." Elsie E. Egermeier. Revised by Zelpha Henderson. Unpaged. Warner Press. No price listed. A beautifully illustrated selection of simple Bible stories built around the letters of the aphabet.

"The Consuming Fire." Owald J. Smith. 128 pp. People's Press, Toronto. $1.00. The Bob Jones University lectures on Evangelism for 1956.

"Hidden Rainbow." Christmas Carol Kauffman. 296 pp. Herald Press. $3.50. A true story with setting the early part of this century in a solidly Catholic community in Yugoslavia. The Olesh family, through the influence of an evangelical missionary, adopt the New Testament way of life and thereby encounter opposition and censure from all the villagers including their own relatives. Finally, they migrate to America where their faithfulness to God is rewarded.

"Outline Studies in the Old Testament, Book by Book." W. G. Moorehead. 363 pp. Zondervan. $3.95. Moorehead had a keen insight into the broad meaning of Scripture and for over sixty years this volume has been used by Bible students and institutes. The reissue will be welcomed.

"Two O'Clock in the Morning, and Other Stories of Practical Christianity." Walter R. Alexander. 86 pp. Eerdmans. $1.75. Truth is stranger than fiction again in this collection of miraculous experiences of a man who walked close to God and to whom God revealed His power.

"The Door That Walked Away, and Other Stories." G. J. Neumann. Wartburg. $1.00. Illustrated stories that carry a moral for children of the upper elementary level.

"My Hospital Days." Unpaged. Warner Press. No price listed. A beautifully illustrated and arranged memorial book for a stay in the hospital in which one can keep records of visits, gifts, cards, etc. Boxed.

"Plato and the Christians." Adam Fox. 205 pp. Philosophical Library. $6.00. Passages from the writings of Plato that deal with God and creation, man and his destiny, the foundations of morality, and religion and the church, are quoted with references and biblical texts that are related to them. Three indexes add to the usefulness of this volume.

"Devotions and Prayers of John Wesley." Compiled and edited by Donald E. Demaray. 109 pp. Baker Book House. $1.50. Last Year we had a small volume of Susannah Wesley's prayers. This is very similar, although by a different publisher. Fifty-two portions take only five minutes each to read. The spiritual tone is high and challenging.

"It's Fun to Live at Happy House." Pictures and rhymes by Vera Gohman. Unpaged. Warner Press. $.75.

"When We Go to Church." Elizabeth B. Jones. Pictures by Vera Gohman. Warner Press. $.75.

"And God Cares for Me." Alverta Breitweiser. Drawings by Darrell Brown. Photos by Paul Breitweiser. Warner Press. $1.50. These books are for children. The first two carry colored drawings and the last, photographs from nature. The texts are wholesome and the latter two definitely lead to devotional and worship exercises.

"When the King Comes Back." Oswald J. Smith. 128 pp. People's Press, Toronto. $1.00. Forceful expositions of Old and New Testament passages on various aspects of the second advent.

"The Way; a Practical Guide to the Christian Life." Godfrey C. Robinson and Stephen F. Winward. 95 pp. Moody. $1.00. The main features of Christian living are dealt with in a helpful way by two British writers. This is the ninth printing, and a second edition.

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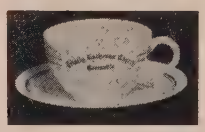

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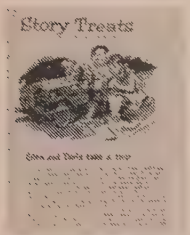

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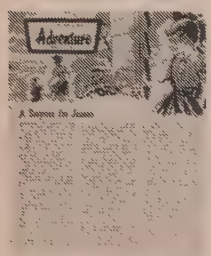

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Juvenile Delinquency

(Continued from page 8)

fluence is either good or it is bad. The way we think, the way we live influence those who are around us. Therefore, it is of the greatest importance that our ideals be high and lofty.

Just as there are ways we are able to help ourselves in the problems of life, so there are ways to help others, such as—

Always searching for the good qualities in every individual we meet. Everyone has many good qualities. These are the qualities upon which we should meditate and talk.

When in the company of others always taking a stand against that which is wrong or rather, suggesting that which is right.

Always having faith and confidence in others. There is nothing that helps an individual more than to know that someone has faith and confidence in him.

We should always remember that we are "our brother's keeper." There are those who are following in our footsteps and we dare not lead them astray.

If one is to be a good citizen of his country he must have a good environment. Each young person can help his nation by doing his part in creating a good environment. The place for us to begin as individuals is in our own homes. From there we can branch out and take a look at our neighborhood, city, and state.

Parents, too, have a great part to play in the curbing of juvenile delinquency. Perhaps they have more to do with eliminating it than any one particular factor. These suggestions may prove helpful—

Love, affection and respect are important in the development of the child.

Children have many problems. Always be understanding in their problems and above all manifest an interest, even in their smallest problem.

Children desire to have the "grown-up" feeling. Treat them accordingly while recognizing the fact that they have certain limitations. They must not be treated as babies.

Trust them and as time goes on increase their responsibilities.

Children crave companionship. Give them of your time willingly. If you have no time for your children, you are too busy.

Every child wants to have "his own money." A weekly allowance should be given and the child taught how it should be managed.

Encourage the children to get a good education. This is of prime importance in the life that lies ahead for the individual.

Always be fair, honest and earnest

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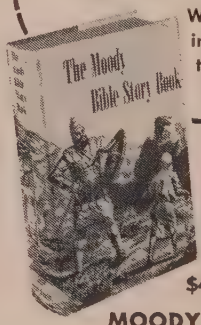

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with the child. Help him to face the future fairly and squarely.

Build religious faith in the child by family Bible reading and prayer. The parents should be the example; they should lead the way.

By all means do not live by a double standard.

Uphold the laws of the nation, state and city in which you reside.

Always point out the reasons for doing good. Point out what happens to those who do wrong.

The *teachers in the public school* also play their role in the formation of character. They can aid greatly in the prevention of delinquency. There are many means by which this may be accomplished. Only a few are suggested.

Be your best at all times. Remember that friendliness is an attribute that is rewarding in the establishing of character in each pupil.

Partiality must never be shown. Children do not like a teacher who has "pets." They do not like the teacher; they do not like the pet; and even the pet does not like such attention himself.

A thorough understanding of each pupil should be the purpose and intent of every teacher.

The dangers of juvenile delinquency should be pointed out to every student.

Always give praise where praise is due.

Exercise proper discipline whenever it is essential.

The *community* as a whole has a responsibility to use every method at its command to eliminate juvenile delinquency. There have been many things already done and there are still many other things left to be done. Therefore, every citizen must be on the alert to do what he can to combat the problem of delinquency.

The *church* should broaden her scope of influence. Christians must seek to understand the problems of youth and then to cope with them realistically in the spirit of Christ. The church stands as a mighty bulwark against the forces of evil. She must ever point men to God and the Christian way of life.

The responsibility for juvenile delinquency belongs to everybody. It is the task of every person and every agency in the entire community with the help of our Heavenly Father to save our youth and thus save America.

1. *The Juvenile Offender*, Clyde B. Vedder, Ph.D., Copyright 1954, Doubleday and Company, Inc. Garden City, N. Y. p. 53.
2. *Juvenile Delinquency in Modern Society*. Martin H. Neumeyer, Copyright 1949, D. Van Nostrand Company, Inc. p. 1555fff.
3. Op. Cit. p. 161f (Neumeyer).
4. Op. Cit. p. 71 (Vedder).
5. Op. Cit. p. 164 (Neumeyer).
6. Op. Cit. p. 191f (Neumeyer).
7. Ibid. p. 194
8. Ibid p. 194.
9. Ibid p. 200ff.
10. Ibid p. 208f.

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American Education

(Continued from page 5)

friend, Marion Folsom, now Secretary of the Department of Health, Education, and Welfare, to get from him and from his staff any suggestions as to meeting this new and difficult problem. Secretary Folsom introduced me to the heads of the various branches of the Educational Division of the Department. I was delighted to find in that group men who as professional educators had come to about the same conclusion that I, an amateur, had arrived at.

It would seem to me that three types of courses should be carried out in our high schools—all in the same building and with the students intermingled in their activities and in all those classes which are common to the three types.

The most difficult course would be the preparation for entrance into college. It should not be necessary later for these pupils to take remedial courses in any basic high school subject. Let us relieve colleges of this burden and the students of this necessity. On such basic things as spelling, reading, and writing, therefore, high standards should be maintained and achievements objectively marked.

This requirement applies with even more force to mathematics and science as well as to progress in a language or languages offered as a college entrance requirement. If the students find such treatment severe, they should be reminded that they have chosen of their own free will to meet severe requirements. No young man or woman should seek to enter a school of higher education, whether it be Lyndon, California, or Harvard, if he is sloppily prepared.

Another type of education would be vocational training. If we are to be honest with the pupil we must train him rigorously, examine him objectively and report to his parents honestly on the technical subjects of the vocation which he is studying. It may be so arranged that he can slide through high school easily in these subjects but that is not being honest with him. When he tries to practice his vocation in real life, he will meet with hard facts instead of easy treatment. Therefore, he must pass the same standards of scholarship in his vocational studies as does the college preparatory student in his entrance requirements.

Most certainly in business courses, particularly as relates to stenography for instance, good spelling is a major requirement. I think that most employers of newly trained graduates in this field from our high schools will agree in wondering whether spelling is a major requirement. Perhaps the pupil comes to high school without having

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learned what should have been taught in grade school. Perhaps he should there have been subjected to the requirements of the old-fashioned spelling bee.

The third type of education presents this problem. What shall we do with the students who are neither going to college nor wish to be trained for a vocation? Various names for this course might be suggested. Perhaps the title of "Citizenship" course should be given to it.

The thing we must not do is to attach any stigma of inferiority to the pupils, whether in naming the course or in the treatment of the students taking it. They should be prepared for citizenship in the greatest country in the world, which has responsibilities heavier than any nation has ever encountered before. The social studies which are such a large element in modern education will apply particularly to these pupils. We must be sure that such studies ground them firmly in the history and the ideals of their country. We must be sure that they have some understanding of the way in which all the citizens of the country, all the places of the country and all the occupations of the country, work together to produce the highest standard of living the world has known. It is not necessary that they accept the idea that our system is a perfect one. It will never be perfect until equality of opportunity becomes a fact rather than an ideal.

Finally schools need to renew their emphasis on the nation's moral and spiritual heritage. It is foolish to talk about spiritual values in education if we turn our backs on religion. Religion is the basis of both morality and spirituality. Charles W. Eliot, noted president of Harvard University, once said, "Nobody knows how to teach morality effectively without religion. Exclude religion from education and you have no foundation upon which to build moral character."

Our valid public educational objective is the training of our young people to be citizens of a great country now exercising the leadership of the Western World. This country is faced with the hostile leadership of a government bent on power for its own sake, which denies the existence of the soul of man and ruthlessly tramples upon his personality.

This is the challenge to America which its young people must understand. They and the great body of citizens must be prepared to take the responsibility which this challenge evokes if American institutions are to survive.

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Glorifying Christ

(Continued from page 4)

rection is the assurance of the resurrection of those who are members of the Church. As He is the firstfruits, we shall be the fullfruits (I Cor. 12:24). His resurrection power is at work in believers now, quickening them from spritual death (Eph. 1:19; 2:1-6) and will continue to work in them until all believers share His destiny.

IV. In Re: Redemption

Paul continued to meditate on Christ through whom we have redemption by His blood (Col. 1:14; Heb. 9:22). The blood of this august person had value inherent in it such as no other blood or redeeming source in the world. The value of His blood is derived from the nature of His person (Heb. 9:13ff). The blood of His cross refers to His death in atonement for sin. This must be understood and interpreted in the light of the entire biblical teaching concerning the establishment of the blood as an atonement for our souls.

Through this death on the cross we have remission of sins (Col. 1:14). The sins of transgression of God's law, of lack of conformity to the holiness of God and to revolt against authority must be forgiven. The knowledge of the law only brings the knowledge of sin but forgiveness was purchased by Christ through His redemption; hence the message of the apostles was "be it known unto you that through this man is preached unto you the forgiveness of sin" (Acts 13:28; Lk. 24:46ff). Through this redemption by the blood of His cross the peace of justification and of remission may be experienced.

Then Paul added that this was to work reconciliation of all things, including the wicked Colossians. Reconcilation was accomplished by the body of His flesh through death (Col. 1:22; II Cor. 5:19). The sufferings of Christ on Calvary enabled the holy God to receive sinful men and still be just (Rom. 3:25, 26). There was such value in the death of the Son of God that it opened to man a new convenant, the covenant of grace. This reconciliation is applied to those redeemed. Formerly they had done works which designated them as alienated from God and enemies or righteousness. They were the children of wrath (Eph. 2:3). But now they were reconciled by the death of Christ.

Paul concluded his meditation on the pre-eminence of Christ by declaring that He would be glorified in the individual believer by being formed within him.

Is Christ supreme, primary, first, pre-eminent in your faith, evangelical obedience, worship and service?